The ſtate of the Church of Englande, laide open in a conference betweene *Diotrephes* a Byſhopp, *Tertullus* a Papiſte, *Demetrius* an vſurer, *Pandochus* an Inne-keeper, and *Paule* a preacher of the worde of God.

PSAL. 122. 6.

Pray for the peace of Hieruſalem, let them proſper that loue thee.

REVEL. 14. 9 10.

And the third Angel folowed them, ſaying with a loud voice, if any man worſhip the beaſt and his image, and receiue his marke in his forhead, or on his hand, the ſame ſhall drinke of the wine of the wrath of God.

Entle Reader, I haue ſette down here in a Dialog, the practize of Satan which he vſeth (as I haue obſerued by experience) to ſubuert and vtterly ouerturne the courſe of the Goſpel here in England; the names of the ſpeakers, containe in them for the moſt part, the matter that they defēd, and the affection that they are of. For thou knoweſt that *Diotrephes* was he of whom S. Iohn ſpeaketh in his third Epiſtle, verſe 9. that louing to haue the preheminence, diſturbed the courſe of good things in the Church, & therfore ſuſtaineth the perſon of a Byſhopp, or Byſhoply prelate. *Tertullus* is he of whō Luke ſpeaketh in the 24. Acts, that was the ſpeaker in the ambaſſage from Ieruſalem to Fœlix the gouerner, againſt *Paule*, in the defence of ceremonies, abrogated for the ouerthrowe of the Goſpel, & ſo repreſenteth the papiſts, that maintaine their traiſh, to the rooting out of true religion. *Demetrius* is he of whom mention is made, in Actes

19. that was enemie to *Paule*, becauſe he liued by an vnlawfull trade, and for that cauſe doth play the part of an vſe-rer. *Paule* was the defender, you knowe of the Goſpel in ſinceritie, & he whoſe pen the holy Ghoſt did vſe to expreſſe the diſcipline of the church moſt clere-ly, and therefore ſpeaketh for the mi-niſters of our time, that ſtand for refor-mation. *Pandochus* is an In-keeper in Greeke, and it is as much as to ſaye, a receiuer of all, and a ſoother of euerye man for his gaine; ſo that the perſons in their nature thus conſidered: it re-maineth that thou wouldeſt be intrea-ted by me, whoſoeuer thou art, to whó this little booke ſhall come, that thou wouldeſt in reading of it, ſet al affectió aſide, and neither belieue it, becauſe on of thy diſpoſitió did pen it, neither yet reiect it, becauſe it was not compoſed by one of thy complexion; but conſi-der well of the ſpeeches vttered by e-uery partie, & compare them with the practize of the worlde, and then looke what it is, that ſo hardeneth Pando-chus in atheiſm, Demetrius in vſery, & Tertullus in papiſtrie; and you ſhall (I doubt

doubt not) plainly perceiue, that the cauſe of all vngodlines ſo to raigne in euery place, and of the papiſts ſo to increaſe in ſtrength and number, ariſeth from our byſhops and their vnlawfull gouernement; on the other ſide, look into the anſwers that Diotrephes maketh to Paul, and the counſel that Tertullus giueth to Diotrephes, and compare them with the practize of the B. in all poyntes, and you ſhall euidently perceiue that the cauſe why the goſpel beeing ſo longe preached, hath taken ſo little root, ariſeth from them onely, forſomuch as they haue weakened the knees of the true preachers, and euery way croſſed them in all good actions. I haue touched thinges verie briefely of purpoſe, partly for that they who ſee what reformation meaneth, wil quickly vnderſtand my meaning, and partly for that I would haue him that vnderſtandeth not mine intent & would be reſolued, to confer at large of it with ſome godly learned for his further inſtruction. Now I praye thee, let me intreat thee to think thus of mine intent; namely, that it is not of purpoſe to diſ-

grace any man, albeit we ought to diſgrace them, by whom the ſonn of God is diſgraced: but eſpecially to this end, that euery man in his calling, might ſee howe he is or hath beene made an inſtrument to do harme, or for want either of knowledge, or prouident forecaſt, being ouertaken vnder cõllour of right and law, & laſtly that we all ſeing the ſubtleties of the deuill againſt the kingdom of Chriſt Ieſus, may firſt of al returne to God by ſpeedy repentance, from the wickednes that wee haue in our hands, which in deede is the cauſe of this curſe vpon vs; and then praye vnto his Maieſtie, that he would detect the craftie ſubtilties of all his aduerſaries, reueale the trueth to thoſe that are ſeduced and abuſed, and erect the kingdome of his ſonne Chriſt Ieſus amongſt vs, by the forme of that diſcipline that his owne worde expreſſeth vnto vs.

MIne hoſte, I pray you ſtaye with me and my friende M. Tertullus, and tell vs ſome newes, for wee are lately come out of Scotland, and would heere before wee com nere London, in what ſtate things doe ſtande, leſt we comming on a ſudden, ſpeede as ill as we did at Edenborough, and S. Andrewes. *Diotr*

Good my Lorde, I can tell you no great newes, for I go not ſo farre as to Church once in a moneth, but if I doe happen to go, one of my ſeruants doth come for me in all haſte, to make merrie with one gueſte or other, but there bee two in this houſe, that came from London, if it pleaſe your L. I wil intreat one of them to come vnto you, it may be he can tell you ſome thing. *Pandoch*

I pray thee doe ſo, you are welcome my friend, I vnderſtand that you came from London, I pray you tell me ſome newes. for I hauing bene in Scotlande ſome ſpace, haue not hearde muche of the ſtate of England. *Diotr*

My L. I heare no newes, but that our byſhops *Demet*

byſhoppes (Gods bleſsing haue their harts for it) ſay prettie well, by one and by one, to theſe preciſe and hot preachers, for ſome of them are put to ſilence, ſome of them cloſe priſoners in the Gate-houſe, ſome wel loaden with yrons in the White-lyon, and ſome in the Clinke, I hope to ſee them one day all put downe, for they trouble the whole land, and are neither contented to obey the authority of theſe holy fathers, neither yet will ſuffer vs to liue as our fore-fathers haue done before vs, and here is a good fellowe, which I met yeſterday vpon the way, who is iuſt of their opinion.

Pandoch I know not what religion he of whō you ſpeake is of, but I am ſure that hee hath many of our preachers quallities, for which I like him the worſ, for ſince our preacher came, I haue not gained halfe ſo much as heretofore I did, but if I had but euerye night ſuche a gueſt, within one moneth all men would refraine from comming to mine houſe, and ſo I might beg.

Diotre Why mine hoſte, what are his quallities, that you diſlike ſo much?

What?

What? I will tell yon, as ſoone as e- *Pandoch*
uer he lighted, my man that tooke his horſe, chanced but to ſweare by God, and he was reproouing of him by and by, and a gentleman cannot come all this euening, in any place where he is, but he is finding faut with him for one thing or another: and when he ſhould go to ſupper with other gentlemen, ſitting at the lower ende of the table, he would needs ſaye grace (forſooth) before and after ſupper, and ſo ſtay them that were hungrie, from their meat the longer, & from their ſleepe afterward: but one wiſer then the reſt, ſerued him in his kind, for he ſtarted vp ſaying my father had no grace before me, neither wil I haue any.

I perceiue he is one of theſe peeuiſh *Diotr.*
Puritanes, that troubled the Churche, when my friend and I went into Scotland, haue not the biſhops yet ſuppreſſed them, neither by countenance, nor by aiithoritie?

Suppreſſed? No my Lord, a friende of *Tertul*
mine writt vnto mee, that one of theyr Preachers ſaid in a pulpit, hee was perſwaded that there were 10000. of

them in Englande, and that the number of them encreaſed daily in euerie place of all eſtates and degrees.

Diotreph I am ſorie for that, I maruel that you neuer told me of it?

Tertul I did of purpoſe conceale it, leaſt, together with your ill ſucceſſe that you, and ſo conſequently I, had in Scotland, your griefe ſhould haue bene agrauated, for I know how that the growing of them doth grieue you.

Diotr. You may be ſure that it would haue grieued me, if you had tolde mee that, when you tolde mee of the increaſing of your friendes the papiſtes, I thinke I ſhould haue died for ſorow.

Tertul I knowe that, therefore did I keepe it cloaſe, but if newes had come in like manner, of the growing of the Catholique religion vnto your man, that puritane knaue, hee would haue tolde it you at the firſte, and ſo haue moleſted you the more.

Diotre You ſay well, and I perceiue it is better to haue a papiſt, then a puritane in an houſe, and more charitie to doe for them.

Pandoch Your Lordſhippe asked me for ſome newes

newes, but your ſpeeche of your being and ill ſucceſſe that you hadd in Scotland, gineth me occaſion, to enquire of you (if I may bee ſo bolde) ſome Scottiſh newes.

Ah my hoſte, though it grieue mee to thinke vpon it, yet it eaſeth my ſtomacke to tell it. The puritanes in Scotland, hadd got vp their diſcipline, and vtterly ouerthrowen all the ſoueraigntie of byſhopps, by which they preuailed ſo mightilie, that wee feared our fall in England ſhortly to enſue, wherevpon I was ſent together with this my friend, who came out of Fraunce into England, to goe and ſeeke the ſubuerſion of their generall aſſemblies, & the reſt of their iuriſdiction, wherein I preuailed a while, but now it is worſe, then euer it was. *Diotr.*

How came it to paſſe, that when you had gotten ſome ground, you helde it not? *Pandoch*

Becauſe the whole land cried out for Diſcipline againe, and the noble men ſo ſtiffely did ſtand to it; and laſtly, the Miniſters that came home from Englande, dealte ſo boldly with the king *Diotr*

that

that I was vtterly caſt out wythout all hope, euer to do any good there again, and nowe I make homewarde in haſte, leaſt I looſe all there alſo, but I praye you helpe me to ſpeake with that puritane, I ſhall learne more by him, becauſe he is better acquainted with the cauſe then eyther of you.

Demetri Hee may ſoone knowe more in that caſe then I, for I promiſe you, mine onely ſtudie is in my counting houſe, to ſee my money, and when eache parcell is due vnto me.

Pandoch And I meddle with nothing but my In-keeping, as for theſe controuerſies and this Scripturing, I neuer trouble my ſelfe with it, but I will go to him to ſee whether I can get him to come to your Lordſhip, but before I goe, I muſt beſeech you to ſaye nothing to him as frō me, for you know, I muſt be frendly to all, leaſt I leeſe my cuſtome, and driue away ſome of my gueſts.

Dioty. Great reaſon, for euerie man muſte liue of his trade, neither muſt you tell him what I am.

Pandoch Sir, heere bee certaine gentlemen in another chamber, that hering of your com-

comming from London, would gladly ſpeake with you.

Whence are they, can you tell? *Paul*

They are Engliſh men, but they are new come out of Scotland. *Pandoch*

I am willing to goe to them, though it be late, and ſo much the rather, becauſe I long to heare ſome good news from thence. *Paul*

Here is the Gentleman that you deſired to ſpeake withall. *Pandoch*

You are welcom my friend, I was deſirous to ſpeak with you for that I perceiue you came from London, I praye you can you tell vs any good newes? *Dietre*

No ſurely, for I am a verie ill obſeruer of ſuch things. *Paul*

You ſeeme to be a miniſter, can you tell me what good ſucceſſe my Lordes the biſhops haue in their proceedings? *Diotr.*

They haue too good ſucceſſe, they wax worſe and worſe, they growe euen to the heigth of their iniquity, ſo that I hope their kingdom wil not ſtād long? *Paul*

Why ſir: what do they, that they offend you ſo grieuouſly? *Diotr.*

They ſtop the mouth of the ſheepeheards, and ſet at libertie the rauening *Paule*

wolues

wolues, and turue the foxes among the lambes.

Diotr I muſte deſire you to expreſſe youre minde more plainely, for you ſeeme to bee ſo poſſeſſed with diſcontentment that it maketh you to ſpeak (as it were) ſnatchingly?

Paul I confeſſe my ſelfe diſcontented, and greatly grieued, but yet not ſo much, as to make me leſſe able to expreſſe my minde.

Diotr. I pray you therefore, laye open your former ſpeches that I may vnderſtand your meaning?

Paul My meaning is this, there are three abhominations committed by them: The firſte is, that they doe beare ſuche an enimitie againſt the kingdome of Ieſus Chriſte, that they put to ſilence one after another, and will neuer ceaſe (if God bridle them not) vntill they haue rooted out of the Church, al the learned, godly, and painfull teachers: The ſecond is, that they enlarge the libertie of the common enemies the papiſts: The laſt is, that they commit the feeding of the flockes of Chriſte, vnto thoſe that prey vpon them, and either cannot

cannot, or will not labour to reclaime the wandering ſheepe. So that the concluſion that may bee gathered vppon their actions, muſt needes be the euerſion and ouerthrow of the goſpell, and ſo conſequently the bringing in of popery and atheiſme.

They put none to ſilence, but the puritans, who do in deed more hurt then good. *Diotr.*

I know no puritanes, if there be any, it is meete that they be put to ſilence, But Sathan taught the papiſtes, ſo too name the miniſters of the Goſpell, and you are his inſtrument in continuinge the ſame terme. *Paul*

I meane them, that are not contented with the ſtate, but miſlike the gouernment of the Churche, and woulde haue a newe forme of gouernement, which would marre all. *Diotr.*

Woulde you haue them contented with Antichriſtian prelates, to be rulers of the ſpouſe of Chriſt, when as the word of God hath preſcribed expreſly, another form direct contrary to that? *Paul*

I am a doctor of diuinitie at the leſt, and yet coulde I neuer read any thinge *Diotre*

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in the worde of God, contratie to this gouernement, neither yet to ſpeake of any other, but that the ordering of the Churche is left to the diſcretion of the wiſe and learned.

Paule Yes, you haue read it, if God had giuen you eies to ſee it: But if your ſtudie had bene principally to aduaunce Gods glorie and benefite his Church, (which you neuer aimed at, but rather preferred vaine glorie and gaine) you ſhoulde eaſily haue found it, I pray you therefore, when you come to London, ſee if you can get theſe books: the *Eccleſiaſtical Diſcipline: a lerned discourse of Eccleſiaſtical gouernement*: *The Counterpoison*: A *Sermon on the* 12, *to the romans*, and M. Cartwrites laſt replye: ſome of which bookes haue beene extant this dozen yeres, and yet are none of them anſwered, and you ſhall finde it otherwiſe.

Diotr If their Lordſh. were taken away, the credit of the Goſpell would fall to the ground, and men would not regard it.

Paule Nay, their iuriſdiction maketh it not to bee regarded, for the ſimplicitie of the goſpell, cannot matche with ſuche

ou

outward pompe, it was of more credit before their calling was hatched, then euer it was ſince.

I hope neuer to ſee thē ouerthrown, and I thinke they wil neuer giue ouer their biſhoppricks? *Diotr.*

I am of your minde, that they wil neuer giue thē ouer, they haue ſuche experience of the gaine of thē, the vſe of the bagg, preuailed ſo much with one of the Apoſtles, that rather then hee woulde lacke money he would ſell Ieſus Chriſt himſelfe. *Paul*

You ſpeak too vnreuerently and vncharitably of theſe holy fathers. *Diotr.*

Surely I haue ſo much experience of their impious dealing, that I canne no better eſteeme of them in reſpecte of their places, then of the enemies of God, but as they be men, I wil not ceaſ to pray for them, that God would opē their eyes, that they may ſee their ſins, and repent, whiche is the beſt way to deale charitably with them. *Paul*

I pray you tell me why theſe men be put to ſilence, I am ſure it is for their notorious miſdemeanour. *Diotr.*

I will tell you wherefore ſome of them *Paul*

them were put to ſilence, one had conference with a biſhop about ſubſcription, and he was reſtrained for that hee gaue his friende a copie of his conference, another becauſe he taught that the Church of Antichriſt was no parte of the Churche of God, another becauſe his prayers before and after ſermons were too long, and ſuch like.

Diotre A way, it is rather for not obſeruing the book of common prayer, then for any ſuch thing as you ſpeake of.

Paul Indeed many are ſuppreſſed therfore but if any man will giue them their titles and authoritie, they will giue him leaue to vſe his diſcretion wyth the book, as we ſee by experience, for they vſe the booke and ceremonies as bridles to curbe them that kicke at their lordlines, which is the onely thing that they minde.

Diotrep. Well, I loue not to heare theſe reuerend fathers ſo abuſed, and therefore I praye you talke no more of it, but if it pleaſe you, you may depart.

Paul I am contented, onely let me requeſt you this one thing, that for ſo much as God hath giuen you ſom lerning, you would

woulde praye vnto God, to guyde you with his grace, that you abuſe it not to your owne deſtruction, but imploye it to his glory, & the good of his Church

I thanke you for your good counſel, and ſo fare you wel, we will talke more in the morning. *Diotr*

With a good will; I praye God our talke may tend to a good end. *Paul*

M. Demetrius and mine hoſt, howe like you this fellow? is he not a ſawcie merchant? to preſume thus to ſpeake againſt thoſe that were preachers before he was borne? but this is the myſerie of our nation, that euerye yoong boy will take vpon him to teache the ancient, and to reproue them, for that their greene heades thinke not to bee true? *Diotr*

Your Lordſhip ſaith verie well, I pray you forget not to vrge him with that in the morning: For it muſte needes make him mute. *Pandoch*

I promiſe you, he is a bolde fellowe, it is no maruaile if ſuche as hee is, doe ſtand ſtiffe againſt vs that be vnlerned, ſeeing they be ſo bolde with you, I tell you, he tooke me vp as if I had bin but *Demet*

a kitchin boye, and all becauſe I ſaide I liued by my money, and was of no other trade, calling me caterpiller, thief, and murtherer, and ſaide plainly, that he that robbed in Stan-gate-hole, was an honeſter man then I.

Diotre You muſt take heed, that you do not oppreſſe your brother too muche, but as for theſe fellowes, it is their manner to be ſo bitter and ſharpe, that they do euer with their preaching, more hurte then good.

Demet. I hope you wil courſe him to morow for it; but I pray you my L. let me haue a little talke between you and me, of a matter that now cõmeth in my minde; this man that is with you, and went & came in your company, what is he?

Diotrep. To be plaine with you he is a papiſt.

Demet Papiſts are enemies to the Queenes religion and lawes; I do therfore much maruail, that he ſhould be put in truſt by the byſhops?

Diotre The cauſe is this, he light into the familiaritie of one of our friendes, who confuted a booke called the *Abstract*, and helped him ſo painefully with reaſons out of the Rhemiſhe Teſtament, & other

other ſuch like writers, to confute the Puritans, that he was thought a fit man aboue all other of his religion, to goe with me.

Why? coulde you not haue had another of your religion, but you muſte needes haue a papiſt your aſſiſtant? *Demetri*

No no, if I had not had a papiſt with me, I could neuer haue looked to haue preuailed. *Diotr.*

Why ſo? I pray you tel me the reaſon of that. *Demetri*

Becauſe our dignities and gouernement, commeth wholy and euery part thereof from the Pope, and is ruled & defended by the ſame canons, wherby his popedome is ſupported. So that if I had wanted their helpes, I had had none authorititie, eyther from God or man, no helpe either by reaſon or learning, whereby I coulde haue bene furthered. *Diotr*

Why did you not rather take ſome doctour of the Arches, to go with you? *Demetri*

That was conſulted vppon before I went, but it was not thought meet, becauſe the moſt of them woulde neuer deale in that lawe at home, but onely *Diotreph*

becauſe they knowe not elſe howe to liue, & therfore it was feared that they would not be ſufficientlie diligent in a matter that concerneth others. And for the reſt (who in deed) be the ſame men they were in Queen Maries time, we durſt not carrie anie of them from home, for none defend our kingdome thorowly but they.

Demet. Me thinks this man ſhould be an vnfit aſſiſtant, for if he be a right papiſt, he will labor to erect the popes kingdom, and ſo croſſe you.

Diotr No queſtion but hee did ſo, and that made for vs, for all be it wee woulde if wee might, of the twaine, keepe rather the proteſtantes religion with our dignities then the other, yet had we rather change our religion, then to forgo our priuiledges: this I tel you between you and me, but I would haue it go no further?

Demetri Do the old popiſh doctors ſtand you in ſuch gret ſteed, me think you might haue had learned lawyers for euerye place before this time, & haue turned them out?

Diotre It is true, but we haue retained them of

of purpoſe (man) for we can beare, I tel you, with their religion, ſo that they do beare vp our authoritie; doe you not ſee likewiſe, that we haue reſerued many popiſh priſts in the miniſtery, whereof diuers doe yet remaine, which wee haue done vpon ſpecial conſideration; to wit, leſt there ſhould bee too many learned, not one whereof wil ſtand to vs, ſaue onely they that either haue, or look to haue better preferment, or liue more eaſilie then S. Paules Epiſtles wil allow them.

I haue bin bolde to trouble your L. I will now leaue you for this time, & wil come vnto you in the morninge, to breakfaſt. *Demetri*

You ſhall be welcome vnto me at all times, for I perceiue you are none of them that fauour the puritans? *Diotr.*

My L. your breakfaſt is ready, wil you haue them come vnto you that were here yeſternight. *Pandoch*

I would haue him that taried yeſternight ſo late, for hee is a verye honeſt gentleman and a quiet, but in any caſe let not the puritane come vntil breakfaſt be done, for he is to preciſe: I muſt *Diotr*

needes

needs be mery, and if he be here, he wil not let to reprooue vs, if we do but fortune to ſwear at vnawares, ſo that I ſhal be a feard of him in euery word I ſpeak

Pandoch Here is but ſimple cheare this morning, becauſe it is faſting-day.

Diotr M. Tertullus wil eat no eggs to day: wil you M. Demetrius?

Demetri Yea by S. Marie, I am a proteſtant, for I loue to eat fleſh on the Friday?

Diotr. It is wel ſaide, but I pray you, thinke not ill of M. Tertullus for it, for Saynte Paule hath taught vs, that we that eat, muſt not iudge them that eat not: for we being ſtrong, muſt beare with the infirmities of the weake.

Demetri You promiſed yeſter-night, to ſende for the puritane, to talke further with him, I pray you do ſo, for I would haue him taunted thorowly?

Diotrep. By my trothe I had forgotten him, mine hoſt cal him.

Pandoch Here is the gentleman you willed me to call?

Diotr. You are welcome, this Gentleman M. Demetrius telleth me that you and hee had great controuerſie on the way yeſterday, and he is very deſirous that I might

might heare your reaſons, and giue my iugement of them for his ſatisfaction.

Sir, I ſaide nothing to him but the truth out of the word of God, in condēning of vſurie, by which he ſayde he liued, and ſhewed him the horriblenes of the ſinne, the inconueniences temporal that come of it in the commonwealth, and the iudgements of God againſt the practiſers thereof. *Paul.*

Vſurie in deed in ſome ſort is vnlawfull, but it ſeemeth that you dealt not with the man, as meaning to win him, but rather by ſuch ſharpenes as might harden him. *Diotrep.*

Surely my deſire was to winne him, and therefore my purpoſe in reaſoning was, to lay open the ſinne vnto him, & the cauſe why I dealt ſomwhat roundly, was this. He confeſſed the ſcriptures that I alleadged, but ſo cauelled and wrangled againſt the cleare light therin conteined, that it appeared vnto me his purpoſe was, not onely to abide an vſurer, but alſo to iuſtifie it by the word of God. *Paul*

Such chollericke fellowes as you doe mar all, for you cannot deale mildelie *Diotre*

and ſo you trouble the conſcience, and diſquiet the minde of the weake.

Paul His conſcience muſt be troubled by launcing, before that euer his ſoul can be cured.

Dietre Then I perceiue you like wel of them that preach the law, ſo much as they do

Paule Yea, or els ſhoulde I not like of bringing men vnto Chriſt, which can neuer be vntil they be humbled by the law, & made pore therby to receiue the goſpel

Dietrep. Doe you not alſo like of the preaching of predeſtination?

Paul Yea, or els ſhould I diſlike of preaching the trueth, for it is a part of Gods reuealed will.

Dietreph So do not I in theſe daies, when there be ſo manye weake ones, I thinke it to be a very break-necke of all religion.

Paul I haue hearde of freewil men that haue ſaide ſo, but I neuer heard man of learning affirme it, but one that was a byſhoppe in a Sermon, but his wordes were no leſſe then blaſphemie, and ſo are yours, and al they that ſay or think the ſame are guiltie of no leſſe ſinne.

Dietr. Are you a preacher and ſpeake ſo of theſe reuerend fathers, it may be it was

your

your owne ordinary to whom you are ſworne, to giue canonical obedience.

It was the byſhop indeed; who vſurped ouer the place where I dwelt, but I neuer ſware him any obedience. *Paul*

Wel, wee are gone from our matter. *Diotr.*

And I praye you let vs tarrie a little longer from it, to conſider one thing before we doe returne, whiche the talking of the byſhops bringeth into my head. *Paul*

What is that? *Diotr.*

Surely, that I thinke you are either a B. or els brought vp in the ſchoole of a B. and woulde faine bee one, for you doe vſe your ſelfe verie like, as I haue knowne them do. *Paul*

Wherein? *Diotre*

In this, that whereas we reaſoning of vſurie, wherin your conſcience is clear with me, you are cõtented for the fauor of him, and for that you like not me, to maintain the ſame, and to diſgrace the truth, becauſe of the partie that defendeth it, who is not according to your humor. *Paul*

You may bee aſhamed to ſpeake ſo of theſe holy fathers, I dare ſaye that none *Diotrep.*

none of them euer did ſo.

Paul If mine eares had not heard it, mine eies not ſene, & mine own perſon had not felt the experience therof, I ſhould haue bene of your minde, for I once liked them, and their verie wicked dealings made me looke into the lawfulnes of their calling, which I ſee now to be meere Antichriſtian, but ſhall I tell you one example among many?

Dietr I am willing to heare you, but I can neuer be brought to thinke ſo.

Paule Yet will I tell it you, that you maye thinke of it, I was accuſed vnto the B. of ſuche crimes as were moſt ſlaunderous and falſe, whervpon I deſired him to ſend for mine accuſers, and ſee how they could prooue thē, that I (if I were conuicted) might be punniſhed, or els they might haue the reward that moleſters of the preachers of the Goſpell do deſerue: he graunted it me, and appoynted a day, which being come, rather then I (whom he thought not to fauour his authoritie) ſhould haue any helpe at his handes, hee made mee a ſleeueleſſe aunſwere and ſent me away. Thus are byſhoppes contented to bee

bawdes

bawds vnto all kinde of ſinners, rather then they wil any way ſeeme to further the miniſterie of thoſe whom they fauour not, and euen thus doe you: for your hatred vnto my perſon, maketh you to ſtand with that monſtrous vſurer, but take heede of it, for God will not be mocked, he ſeeth your dealing, and wil iudge you accordingly, howſoeuer you can pretend the contrarie to the world.

As for mine owne parte, I paſſe not what you ſpeake, but let me aske you one queſtion concerning theſe holy fathers, and that is this, what reaſon is there that they ſhould do any good in any reſpect vnto any of you, ſeing they knowe you to bee profeſſed foes vnto their dignities? *Diotr.*

Becauſe they taking them-ſelues to be the fathers of the Churche, ſhoulde haue a regarde to the good cauſe, and defend it, without reſpect of perſons. *Paul*

No ſir, I ſee no reaſon in that, for aboue all things, they muſt looke to thē-ſelues, without whoſe authoritie the Goſpel would be troden vnder foote: & therefore they may defend no cauſe *Diotr.*

nor

nor perſon further thē may ſtand with their owne ſafetie.

Paul Suppoſe that were lawful, what hinderance is this to themſelues, to ſee thē that bee common and knowne drunkards, vſurers, adulterers, and profane perſons puniſhed, for that they are railers at mee, for teachinge the trueth of religion; and reproouing ſharply their godles conuerſation.

Diotr Oh you are a ſimple man, it is great hindrance, for they can doe nothing in defence of you, though it be in matters wherein you and they do agree, but it tendeth to the derogation of their owne eſtimation, ſuch is the contarietie betwixt your building and theirs.

Paul By that meanes ſhal we be ſo wearied with aduerſaries, that wee ſhall neuer haue any hope to doe good, but euen to be conſtrained to giue ouer the miniſterie.

Diotr. I would I might ſee that once come to paſſe, we haue labored for it hitherto, and neuer could attaine vnto it, neither will the Churche euer be in quiet vntill you be all turned out.

Paul So thought the Sodomites, that they ſhould

ſhould neuer be wel, ſo long as Lot was in their city, but when he was gone, fire from heauen conſumed them: but I pray you tel me, if all wee were turned out, how ſhould the people be taught, for it is euident, that none els (almoſt) maketh a conſcience of his duetie that way?

Diotrephes. You think teaching would fail without you: No ſir, teaching woulde bee more regarded then it is.

Paule Diotr. Shew me how that can be?

We would haue none to preache aboue once a moneth, & then ſhould he do it profoundly, & confirme his matter out of the fathers, & humane writers ſubſtantially, whereas you taking vpon you to prech three or four times a week, muſt not only of neceſſity, handle your matters very rawly, but alſo breed loathſomnes in the people.

Paul. Surely my heart waxeth cold, and my fleſh trembleth to heare you ſpeake ſo monſtrouſly: doth preaching conſiſte in quoting of doctors, and alleadging of poets & philoſophers, in what part of his commiſſion hath a miniſter warrant ſo to do: you finde fault with our

often

often preachinge, becauſe your ſelues cannot ſo doe, but if you would leaue off your vaine glorie, in hunting after promotion, and your couetouſneſſe in adding murther vnto theft, I meane liuing to liuing, and betake your ſelues to ſtudie & prayer, bending your whol endeuor to the glory of God, and edifying of his people, you ſhould ſee the bleſsing of God ſo aboundantly vpon you, that you ſhold preach foure times euery weeke, with more fruit then you can doe now foure times euery yeere, for while you bee minded as you are, the lords iugement is vpon your gifts, and his curſe vpon your labours, that you appeare ridiculous euen vnto children. And whereas you ſay often preaching cloyeth the people, you ſhewe your ſelfe plainly to haue no feelinge in the ſweetnes of the worde of God: for it is ſo delightfull vnto the childe of God, that the more he heareth and readeth it, the more deſirous is he to proceed therein, it is the propertie of the vngodly, to whom the word is foliſhnes to be cloyed with the ſame.

Diotreph You ſhal not be my teacher, neyther will

wil I learne at your hands, I know well inough what I haue to do ?

I do not ſpeak as a teacher vnto you, but in brotherly loue doe admoniſhe you, and if you refuſe mine, or rather the councell of the holy Ghoſt vttered by me, you doe but as they doe, whoſe condition you defend, I pray God forgiue it you, and laye it neither to your nor their charge. *Paul*

They are great moates in your eyes, they know better what to do then you can tel them, they ſee what is meet for the Church, being ancient graue men of long experience, better then a ſorte of yong boyes ſtart vp yeſterday. *Diotr.*

Though ſome of vs be but yong, yet al are not ſo, for we haue ſom more ancient then they haue any, we haue of al ages & degrees in ſchools to compare with the beſt of them, and yet yeares, and humane learning, and experience, muſt not carrie away the matter, but the euidence of truth in the old & new teſtament, and as for experience, they haue none, for they were firſt brought vp in the vniuerſities, then became Deanes, and ſuche iollie fellowes, and *Paul*

now are made Mitred Lordes, ſo that they canot tell what it is to traine vp a people to the goſpel, & reclaime them from ignorance and ſinne, for they neuer ſtooped ſo low as to labour therein, but if they had euen my experience, they would ſing another ſong, for before I came into the harueſt to worke, I liked their hierarchy wel inough, but when I laid it to my labours to further them, I found that they could not poſſiblie ſtand together.

Diotre Did the Goſpell euer ſo flouriſhe in Englād as it doth now at this preſent?

Paul No ſurely, God be praiſed for it, and encreaſe it more & more, but to what end do you ſpeake it?

Diotr To prooue that the authoritie and wiſe gouernment of the byſhops hath had good ſucceſſe.

Paule I thought ſo, but it is (if you woulde look into the matter with a ſingle eie) cleane contrarye, for the good that hath bin done, the Lord hath brought it to paſſe by theſe men whome you deſpiſe, and by that courſe whiche the biſhops were euer enemies vnto.

Diotr. How can you proue that I pray you

let

let me hear your reaſons that moueth you to thinke ſo, for I am perſwaded of the cleane contrarie?

It ſerueth not in this caſe what you are perſwaded of, for a biſhoprick hath ſo blinded your eies, & corrupted your iudgement, that you like nothing but that which agreeth therewithall, but I will ſhew you my reaſons that maketh me of that iudgement, and if you look equallie into the matter, or aske anye indifferent man, you ſhall ſee it to bee ſo. *Paul*

Shewe mee them, for I long to heare them, I am ſure they be wiſe ſtuffe? *Diotr.*

Firſte for the men, what congregation, what towne or people is there in this land, that haue bene in the raigne of our ſoueraign Q Elizabeth, conuerted to the goſpel, that thoſe men haue not bene the inſtruments to perform, whome the biſhops haue continuallie perſecuted, and for the courſes that haue bene taken, and which God hath greatly bleſſed, whiche of them haue not bene ouerturned by the B, and the preachers put to ſilence, aſſoone as euer the goſpell began to appeare? on *Paul*

the other ſide, tell me if you be able, of any ſuch effect of the miniſterie of a B. or biſhoply preacher, in anie place of this land, though it hath bene vninterrupted theſe twenty yeares, as you ſhal ſee in many places by the other ſort, euen in few moneths nowe and then, ſo that the matter is not onely cleare vnto all that will weigh it in the ballance of equitie, but vnto me, if I had no other reaſon, it is an euident profe that they take the right way, whoſe labours the Lord doth ſo bleſſe, and contrariwiſe, the curſe of God is on the other, for their indirect dealing.

Diotr. Thus you imagin, becauſe you pleaſe your ſelfe in your owne peeuiſh waies, but tel me who are of your opinion? euen a few puritans like your ſelfe.

Paul Cal vs as you liſt, Chriſte was neuer the worſe, for that his enemies called him a ſeducer & a deceiuer of the people, but I am ſure, (all for the moſte part that feare God) of euerye degree and calling are of the ſame minde, ſauing thoſe whome you by your ſubtilties haue bewitched.

Diotr. You wil haue but a fewe then in thi lan-

lande that feare God, and ſo you will condemne the reſt, which is the maner of all of you.

I condemne none, I wiſhe that not a few, but al (if it were poſsible) did truely feare God, but I woulde haue you learne of Chriſte with mee, who maye without diſgrace bee your teacher, to try the tree by the fruite, and ſeeke me out that man which maketh a conſcience of ſinne, and hath a care to liue as a chriſtian, that is not of the ſame mind with vs: on the other ſide, marke what kinde of men they bee, thet are the patrons and defenders of the biſhops, & you ſhal ſee them to be men that make no reckoning of ſinne, but haue their wayes fraughted with all impietie, if they bee tried with the touchſtone of Gods word. *Paul*

Wel then you confeſſe yet, that the general ſway goeth on our ſide, and ſo long as it is ſo, we care not. *Diotr.*

I wil eaſily grant it, and ſo haue they from the beginning, and ſhal to the ending of the world (againſt al goodnes) But I wil tel you one thing euen of thē, that few of them like you in deed. *Paul*

Diotr. How can theſe two ſtande together; many are with vs,& few like of vs,they be meare contrary?

Paul I wil tel you how,the papiſt is on the B.ſide, becauſe he can finde ſhilter vnder thē to hide his idolatry. The atheiſt is tooth and naile for them, becauſe by them he inioyeth carnal liberty,the man of moſt notorious life defendeth thē, becauſe he can frō thē, redeem the corporal puniſhment of his ſins by mony,but non of theſe like of thē indeed. The firſt, becauſe they keep the poſſeſſiō of the ſeats of their popiſhe prelats, the other, becauſe they are ſo greedie of their courts for money,that euen euerye man crieth ſhame on them, who then do loue them indeed,and ſtick to them,onely theſe three hangbies, that depende vpon them and liue by them, as their chaplins and ſeruants:the Canaanits(I ſhould ſay)the canoniſts: and ſuch miniſters as either cannot, or wil not labour in their function, to conuert ſoules vnto God, ſo that they doe ſtincke in the noſtrels both of God & man,eſpecially in theſe three laſt yere of theit tyrannie,that I do verily hope

their ſinne is very neere the heigth, and the Lord in mercie will eaſe vs of them ſhortly.

You are a ſtrange fellowe, and pleaſe your ſelfe with wonderful perſuaſions, but I pray you tel me what maketh you ſaye, they are nowe more hated, ſeeing that in theſe laſt yeeres, the beſt means haue bene vſed to eſtabliſh the miniſterye in a conſent and conformitie vnto them? *Diotre*

Let the meanes be as good as it will, I praiſe God for the ſucceſſe of it, howſoeuer the contrary was ment. *Paul*

Why praiſe you God for it, I am ſure you neuer liked of it? *Diotre*

The meanes in deede, I neuer liked, neither I thinke, did euer any reaſonable man, but it being a brittle wal, daubed with vntempered morter, had that ſucceſſe that ſuch ſandie foundations do deſerue. *Paul*

Why man, what ſucceſſe had it, I am ſure the greateſt part, yea euen of your forwardeſt men ſubſcribed: and thoſe that did not, are not like to tary in the Church very long. *Diotrep.*

Wel, ſooth vp your ſelfe in your own perſwa- *Paul*

perſwaſion, and brag of the multitude of ſubſcribers, if it were to do againe, hundreds of them would neuer doe it, becauſe they were ſubtilly circumuented and deceiued (they meaning wel, & tendring the peace of the Church) but (being now ſorie for it) wil ſtand in defence of the cauſe (I dare ſay for them) with their brethren, euen vnto death: So that the biſh. haue but their names written: And yet, that (if they would alſo ſhew the proteſtations, and conditions, by which they were induced, and wherof the B. made alowance) it would plainly appeare, that either they dealt wickedly to admitte exceptions, if the articles were true, or more vngodly if they wer not, euer to attempt any ſuch matter.

Dictre Tel mee nowe, what is that wherein you ſeeme to reioyce, as though the iſſue of it fel on your ſide?

Paul It is euen this, that the biſh. ſtraight dealing, made men looke ſo narrowly into the cauſe, and to ſeeke the reaſons on both ſides, for their owne ſatisfaction, that there are at this day (I am fully perſwaded) ten times as many

of all degrees, that are fully perſwaded of the matters of reformation as were before, ſo gratious God is vnto his ſeruaunts, to make euen their enemies to do them good, and ſo tender is hee ouer his owne cauſe and glorie, that he wil make the very meanes intended to oppugne it, bee notable wayes to aduance it.

I do not beleeue you, albeit I cannot controlle you in it, becauſe I haue not beene in England of late, but what wil come of it, if it be ſo? *Diotr.*

Euen the gouernment of the church, by the rules of that Diſcipline whiche Chriſte himſelfe hath preſcribed in his word, which I do perſwade my ſelfe to ſee before it be long. *Paul*

You woulde bee examined before a iuſtice & puniſhed, for ſaying you hope to ſee an alteration, you cannot be the Q. friende that thus looke for innouations in the ſtate. *Diotr*

Examine me when you will, and puniſh mee as God ſhall giue you leaue, I will be tried to be ſo far the Q. friend, as that I wiſhe ſo wel vnto her as vnto mine owne ſoule, and al that I ſaye or *Paule*

deſire, is not to inuert any thing in the ſtate that is good, but to haue the corruptions therof remooued, & her Maieſtie more honoured before God and men, in drawing more neere vnto her God, in aduauncing the kingdome of his ſonne more glorioufly within her dominions.

Diotr Theſe be but feigned words, I do not belieue that you ſpeake as you thinke?

Paul It is becauſe you meaſure me by your ſelfe, who in deede care neyther for Q. Countrie, nor your owne ſoule, but for a byſhoppricke, but I thanke God in Chriſt, my conſcience beareth me witneſſe, that they bee all verye deare vnto me.

Diotr. Awaye thou rayling hypocrite, I will talke with thee no longer, if I catche thee in London, I will make thee kiſſe the Clinke for this geare.

Paul In deede the Clynke, Gate-houſe, White-lyon, & the fleet, haue bin your onely argumentes whereby you haue proued your cauſe theſe many yeeres, but you ſhall preuaile no longer, for your wickedneſſe is made manifeſt vnto all men, which God will ſhortly re-

pa

paye into your owne boſomes ſeuen folde, but pray to God to giue you repentance, that thoſe things hapen not vnto you.

Pray thou for thy ſelfe, and care not for mee? I knowe well inough what I haue to do without thy counſel, but it is your maner to teach all men? *Diotr.*

Out vpon him, what a fellow is this my Lord: I neuer hearde ſuch a one in my life. *Tertul*

I can tell you he geſſeth ſhrewdlie, I perceiue that our courſe whiche wee haue taken, and our intent in our actions, haue bene deſcried by one means or other. *Diotr*

My Lorde, it was a thing obſerued in the Puritans at Geneua, and in France, while I was in Rhemes, that we coulde neuer inuent any practize, for the furtheraunce of the Catholicke religion, but they knew it often before wee put it in execution, ſo that for the moſte part, they preuent all our determinations. *Tertul*

Howſoeuer it be, I am wonderfullie ſorie that they ſeeme ſo to triumphe, and that our matters haue no better ſucceſſe *Diotrep.*

ſucceſſe, it behoueth vs to looke about vs, we will ſpeed our ſelues to London, to take ſome way in haſt, leaſt it be too late, in the meane while, I pray you tel me (for you muſt be my counſeller whē al is done) what way you thinke beſt to be taken?

Tertul I will doe the beſt I can, but I muſt firſt requeſt one thing of you before I ioyne to helpe you.

Diotrep. What is that? if it be not vnreaſonable, you may aſſure your ſelfe of it, for you know, that I haue neuer bin ſtrait laced againſte you, or anye of youre friends.

Tertul I doubt not of it, but how can I haue it before I aske it of you? you knowe, that we receiued letters frō England, that there were very hard lawes made this laſt Parliament againſt the Catholiks: this is it therefore I muſt requeſt, that you would vſe meanes that the rigour of them be not inforced, for you knowe that wee haue manye both in Court and countrie, that ſhall elſe bee in great daunger.

Diotr I am very well contented to doe ſo, but what way ſhall I take to doe it?

Surely

Surely, ſuche a way as ſhall alſo make greatly for your owne cauſe, and that is this, complaine of the domeſticall foes the puritans, and ſay, that they be woorſe then we, and that you ſhall neuer preuaile againſt vs, vntill firſte they be ſuppreſſed, and deſire that wee may be let alone for a time, and that al men would bend their forces againſt them. *Tertul*

This is excellent, I am verye willinge to do this, for it wil helpe forward our owne cauſe: nowe go on, and tell mee what is to be done further? *Diotr.*

The firſt thing you muſt take in hand, muſt be the ſuppreſsion of thoſe preachers in London, and in other countries, that be of moſt ſpeciall note, for their forwardnes againſt you, and you muſt do it very wiſely: that is, you may not ſuppreſſe them all at once, neyther all of them in a long time, for you muſt take heede that the world do not conceiue opinion of you, to be enemies to the Goſpel, for then haue you no way but to turne wholie vnto vs. *Tertul*

That will be a verye good waye, but how ſhal we haue good matter againſt them, for their liues are thought to be very *Diotr*

very vpright, and they haue learned of late to be more pollitike then heretofore, for if they ſpeak againſt any thing eſtabliſhed, they doe it ſo cunningly, that aduantage cannot be take againſt them by law?

Tertul Neuer doubt of that, was there euer any man that ment to beat a dogg, but he could eaſily finde out a ſtaffe to doe it, you muſte in this caſe preferre your ſafetie before your credite, or the eſtimation of anye that belongeth vnto you?

Diotr. Yea, but ſhew me ſome perticulars, for I promiſe you, I ſee not how to doe it?

Tertul You muſt be ſure to let none preach at Paules croſſe, but they of whom you haue experience to like well of you, & you muſte giue them inſtructions before hand, that they inuey mightily againſt the reformatiō that your aduerſaries deſire, and there wil one or other of them ſpeake againſt that, and ſo you may haue ſufficient aduantage againſt them.

Diotre But theſe fellowes be verye ſharpe to finde a faulte? what and if the matter which

which our friend preacheth be falſe, & ſo the other take occaſion to cõfute it?

Then muſt you vrge him to defende that which he hath ſaid, and ſo ſhal you haue more occaſion to intrappe the aduerſarie. *Tertul*

But in ſo doing, he whome we ſet on worke ſhall loſe his credit. *Diotrep.*

what and if he doe, do you compare his credit with the waight of your by-ſhopricks? there is no compariſon? *Tertul*

You ſaye true, but what if it ſhall fall out, that the aduerſarie be not blame-worthie, neither in matter nor maner? *Diotr*

If he maintaine the controuerſie, it is ſufficient cauſe to put him to ſilence thogh he haue the better part, for you muſt maintain the peace of the church *Tertul*

But this is not all, for how ſhal we do for the courte, that is the place, whiche aboue all we muſt fortifie, or els we are gone? *Diotr*

In deede there is great care to be had of it, and there be many wayes to preuent vs there, but we will doe what we canin it. Firſt you muſt take heed from time to time, what chaplains be put to the Q. ſeeing they are the teachers *Tertul*

of

of the whole court, namelie, that they be eloquent of toong, and good companions, not too preciſe in their conuerſation.

Diotr. It is verie true, for they may els mar all, I haue hearde ſome of them ſpeake daungerouſlye, euen before her Maieſtie.

Tertul Therefore you muſt take heede, that they be ſuch as can be contented with the courſe of the worlde, and then if they happen to ſpeake home now and then (as it is a thing incident vnto a rethorician to be girding) the courtiers will neuer regard his wordes, becauſe they ſee hee walketh not according to that himſelfe.

Diotre But I am afraid that the court ſhal in time come to knowlege by their preaching, and then we are gone.

Tertul Feare not that. I read once in a book made by one of the puritans, that if a man would haue the bleſsing of God (as he termed it) vpon his hearing, he muſt ſubmit himſelfe to an ordinarie teacher, which thing (I promiſe you) is ſome-what: for I ſee, that the greateſt knowlege of their religion, is in thoſe places

places, and men that haue the ſame ordinarie teacher: and therefore keep them from anye more preaching, than on euerye Sunday, and that by diuers men, and I warrant you that gappe is ſtopped for euer.

Diotr. It is ſomething that you ſay, & I will not forget to looke vnto it, but there is another thing which is greater then that, which is, howe we may keepe the Queene on our ſide, for I haue often feared her, ſeeing (there is no queſtion) but ſhe is grounded in the foundation of religion.

Tertul How haue you kept in with her all this while?

Diotr. Marie thus, we haue bene verie careful to take heede who bee admitted to preache before her in the Lent: There was one Deering, that by our neglygence preached once: if he and ſuch as he, had but continued the whol Lent, I am afraide, there would haue bene neuer a Lord Byſhop left in England before the next Lent had come againe.

Tertul That I like very well, but that is not all, they wil make books, and it cannot chuſe but ſome of them do come to her

hands, how will ye do if ſhe like well of them, and the matter of Diſcipline in them?

Diotr. I promiſe you I cannot tel, you muſt helpe vs at that dead lift, or elſe we are vndone.

Tertul It is an eaſie matter to remedie, you muſt when you hear her ſpeake of ſuch things, make her beleeue that al is wel, and that the drift of theſe men is not ſeene, for they woulde haue no Magiſtrate, and ſo would pul downe Kinges and Princes, and this wil be ſure to preuaile, and make them to bee eſteemed the vileſt men aliue.

Diotr Howe can I tell her that all is well, when I haue beene conſtrained to tell diuers preachers, that haue ſo ſore vrged me with the text, that I could wiſh things were amended: but the Q. wil not at any hand?

Tertul Surely, you are a very ſimple man, my Lord, (as though) the Queene heares what you ſaye to them, or they, what you ſaye to the Queene, you muſt ſtill continue that courſe of excuſing all thinges to her, for ſhee beleeueth that you are learned, and lay all the blame

when you talke with them on her, (for you cannot ouerthrow them by Scripture) and ſo you ſhall not onelye keepe the Q. on your ſide: but alſo make the preachers haue a tollerable opinion of you, that you would haue ſome things refourmed if it lay in you.

That is a notable way, I will alwaies obſerue and practiſe that, but there be many noble men, counſellors, & great courtiers, that ſeeme to like wel of our aduerſaries: how ſhall we do to retayne them, or to bridle them that are gone from vs? *Diotr.*

That wil be ſomewhat hard to doe: yet the beſt counſell I can ſee meete to be taken, is this: you muſt ſhewe your ſelues very affectionate vnto thoſe that deſire glorie and eſtimation, you muſt winke at the vices of all of them whatſoeuer they be, and not reproue them, much leſſe correct them; and thoſe of them that bee needie, you muſt haue them to beg the Byſhoppricks, Deanries, and ſuch great places, & let them that ſhall haue them pay wel for them. So ſhall you not onelye haue them beholding vnto you for a benefitte, but *Tertul.*

keepe them ſtill on your ſide, in hope to haue the like bootie another time.

Diotr. This is very well, and ſhal bee alwaies obſerued: but there is yet an other thing, I heard of late, that there be verie manye gentlemen & gentlewomen in the Court, that like vs not, and it hath often times bene, that kings and princes, haue beene induced by information of meane menne, to doe that which greate counſellours coulde not beat into their heads, how ſhall we do to ſtay the miſchiefe that may come of theſe?

Textus. Eaſilie, you muſt conſider that they be of two ſorts: either they be ſuch as bee highly in fauour, or they bee common courtiers, if they bee of the former ſort, You muſt when you haue opportunity to ſpeake to her, tel her, that ſhee muſt take heede of ſuch, and ſuch perſons: for though they be verie wiſe and diſcreet (bicauſe you muſt not dyſlike anye that ſhee liketh) yet are they (being of a good nature) deceiued, by the fair pretence of Puritans, & for the other you may ſay they do great harm, by reaſon of their countenaunce in the court,

court, with fauoring the Puritanes, ſo that it ſhall come to paſſe, by theſe informations, that the Queene ſhall not onely reiect their ſpeeches, (if they vſe any againſt you) but alſo take them vp roundly, that they ſhall not dare to ſpeake any more.

This pleaſeth mee at the very heart, but how ſhall we doe to be ſure at the Counſell table, for they are wiſe, and manye of them like vs but from the teeth outwarde, and we haue receiued many a foyle there? *Diotr*

That is euen the hardeſt of all: I know not in the whole world any way but one. *Tertul*

Tell me that one, for if once I knowe it, we will ſay wel to it, but we wil bring it to paſſe? *Diotr.*

This is it, in King Edwardes dayes ther wer Bb. of the counſel: now if you could get (though it were but one) to be a counſeller, thē might he very wel, whenſoeuer any matter of complaynt came, tell the Lords it pertained to eccleſiaſticall iuriſdiction, and he and his brethren woulde heere it at large: ſo might he ſtop their mouthes quickly, and *Tertul*

and then hee might for taſhions ſake, heare the cauſe, but ſende the plantifes away with a flea in their eare. And thus very quickly would all complaintes to the counſell ceaſe.

Diotr. Oh moſte notable deuice, all our friends in England ſhal fayle vs, but we will haue this take place: there is yet another thing that muſt bee helped, & that is the vniuerſities, for they haue great priuiledges, and puritanes ſtarte vp there euery day.

Tertul So there will do ſome do what you can, vnleſſe you haue fire and fagotte, (which weapon of ours, you only lack, and none elſe) the beſt courſe that I knowe to be taken is this, let no Colledge chuſe his owne head, but let him haue a Mandamus, procured from the Queene, and ſee that he be ſuch a one as hath bene a non-reſident before, & let him haue diuers liuings: and ſo that will draw with it formalitie. Let him be the Q. chapline, or at the leaſt brought nowe and then to preache in the Lent, and that will ſo ſet him a gog for a Biſhoppricke, that you ſhalbe ſure he wil ſuppreſſe your aduerſaries as they ariſe,

riſe, and let the heades of the houſes be admonniſhed from time to time, that they chuſe none to be fellowes that be puritans, but ſuch as like the ſtate, and for the more aſſurance, let them be vrged to ſubſcribe, yea, to ſweare to your authoritie, before they be admitted.

Shall we go to Cambridge, & ſee this put in execution as we go? *Diotrep.*

Nay ſoft, be ſure of the court, before you enterpriſe any other where, leaſt you marre all. *Tertul*

You ſay very well: now, how ſhall we doe for the parſons and vickers, of the countrie that like vs not? *Diotre*

I promiſe you, thoſe that be in alreadie, will ſay harde vnto you, and thoſe that bee to come alſo, if they will ſubſcribe to the articles, ſo far as they concerne faith and ſacraments, the ſtatute law fauors them too much. *Tertul*

But haue we no helpe by the canon lawe? *Diotre*

Yes, there is helpe inough in the canon law, if they will take it: but I will tell you one thing in your eare, which I would not for a thouſand pounds were knowne abroad, and that is this: if the *Tertul*

ſtatute made in the 28. of H. 8. cap. 19 and the reuiuing of it in the 1. of Elizabeth, cap. 1. were thorowly ſifted, I am afraid, not any cannon lawe would be found good law in England, and ſo what woulde become of you, and your authoritie? but I knowe to whome I do ſpeake it.

Diotr What ſhall we doe then?

Tertul You muſt ſet a good face vpon the matter, and pretend law, both ſtatute, and cannon, eſpecially cannon, bicauſe they know not that, then depriue them of their liuings, which if they (though they know you do them wrong) could remedie by law, yet are not their purſes ſo wel filled as yours, and ſo lack of liuing wil make the to yeeld at length, as we ſee it hath done many.

Diotr. But may we not well ſuppreſſe them, for not vſing the ſurplice, and book of common prayer in all points?

Tertul I tell you there is no law in England to hurt them, for any thing that they haue done concerning the ſurplice, the Iudges hauing bene ſet on by you, and vs, haue indited them for it, but it is more then they can warraunt by lawe,

and

and as for the booke it is cleare, that the ſtrickte keeping of it was meant againſt vs, but wee thanke you for turning the edge to thē from vs. Summum ius, muſt be your beſt help in this caſe, and looke that you practize it coutinuallie.

This will do very wel, how ſhal we do to keep the Miniſterie from too much knowledge, for that muſt bee doone, though we pretend the contrary? *Diotrep.*

In deede, it is a thing that you muſt looke narrowlye vnto, and therefore take heed aboue al things, that the exerciſes of propheſie come not vp again, for you know what harme they did vnto you in euery place where they were kept, and eſpeciallie where men were moderators therin, that had bene beyond the ſeas, to ſee the practiſe of thē at Geneua, & you muſt beware of the exerciſes that miniſters haue at their meetings: for you knowe, that in Leiceſter-ſhire, they furthered knowledge greatly. *Tertul*

But how ſhall we do with this, the exerciſe of propheſie is expreſly ſet down *Diotre*

in the 14. of the 1. to the Cor. and it is knowne that they whome you and we ſet on worke to gette it forbidden, confeſſed ſince that they knewe it not, but tooke it to be foretelling of things to come, and not expounding of the ſcriptures.

Tertul You muſt anſwere it as you do the reſt of their reformation, the particulars whereof are expreſſed in the newe Teſtament: namely, that they were things onely for that time, and for them that helped you, what if they confeſſed their ignoraunce? you muſt ſtil accuſe their exerciſes to bee vnlawful aſſemblies, and conuenticles to breed ſectes and ſchiſmes, and your authoritie wil beare you out in al this and more to.

Diotr. But what ſhall wee doe to make the worlde beleeue we would haue the miniſtery learned?

Tertul Make them firſt miniſters, & then ſet them too ſchoole, enioyning them to get ſom part of M. Nowels Catechiſm, or of Bullingers Decades by heart, and ſo you ſhall ſeeme to deſire a learned miniſterie, as wel as theſe reformers.

We

Wee wil not faile to put this alſo in practize, is there anye more that you knowe, that may ſerue our turnes, for the further eſtabliſhment of our dignities? *Diotr.*

No nothing of any great waight, but it may be referred to ſome one of theſe pointes, but the particulars of euerye braunche are many, which your owne wiſedome may eaſily looke vnto. *Tertul*

Then let vs go, for I long vntil I do ſet theſe things abroach. *Diotr*

Yet I pray you remember to do ſomthing for vs poore Catholikes, ſeeinge you ſtande by our helpe eſpecially. *Tertul*

Great reaſon we ſhould doe ſo, or els were wee vngrateful creatures, but you muſt deuiſe what muſt be done? *Diotr.*

You knowe that ſome of vs be in priſon, and others abroad, for thoſe that are reſtrained, I pray you that they may haue the libertie of the priſon, and their friendes to come too them, and when anye of them come before you, that you would deale fauourably with vs. *Tertul*

Your requeſt is verye reaſonable, for the *Diotr*

the firſt you ſhal ſee that your friendes ſhal haue the beſt chambers in euerye priſon, and when anye puritane falleth into our handes, you ſhal ſee him haue the moſt ſtincking place that can bee found. Now when any of you, yea if you your ſelf com before vs, you muſt be cō tent to let vs rayle on you, and call you traitors, & threaten you greuouſly, but you ſhalbe ſure you ſhall ſuſtaine ſmall harme, if you receiue any, you muſt impute it to the times and not to vs.

Tertul. I thanke your Lordſhip, let vs now be going, for we haue tarried too long in our lodging this morning.

Diotre. Hee neuer tarrieth too long that is wel imployed, as we haue beene, it was the beſt morning that euer I ſpent.

Demet. How now mine hoſt, what ſay you to theſe ioly fellowes, had not they notable talke?

Pandoch Yes ſir, I haue learned of them, that that will do me good I hope.

Demet What is that?

Pandoch I haue learned howe to courſe our preacher, and hee ſhall be ſure of it, and thongh it coſt mee the price of a tunne

tunne of wine.

Why, what doth he that deſerueth courſing? *Demetri*

What? He ſetteth men together by the eares, the towne was neuer at quiet ſince he came, he teacheth ſuch doctrine as ſome doo like, and ſome not, and ſo they fall at variance. *Pandoch*

I pray you tell me ſome particulars of the worſt of all. *Demetri*

This for one: our towne ſtandeth on vittelling, becauſe it is a thorow-fare, and he preacheth againſt good fellowſhip (which hee calleth drunkenneſſe) and againſt playing at cardes and tables, wherein, if he might haue his wil, I and my neighbors might go on begging within one twelue-moneths, and he hath ſo preuailed, that I take not ſo much by foure poundes in a weeke, as I was woont to doe: yea I haue had ten ſhillings of one man in a weeke for drincke onelie, that will nowe ſcarce ſpend three, but I will looke vnto him. *Pandoch*

Well mine hoſt, deceiue not your ſelfe, I perceiue that you and I are in a wrong boxe, you are an enimy to the Prea- *Demetri*

Preacher, becauſe he ſpeaketh againſt your vnlawfull gaine, and ſo was I yeſterday with him that tooke the ſame courſe to amend me: and I thought he had ſpoken falſly, becauſe he was a Puritan: and when I came to heare my matter debated, the biſhop diſallowed my courſe, and yet tooke my parte. And why? Becauſe I might defend him in his vnlawfull calling. But I ſee their iugling wel inough, and if the manne, with whome I was ſo offended be not gone, I will talke further with him, for I perceiue that hee meant better vnto me than they did.

Pandoch I perceiue we ſhall haue a Puritan of you, if you would ſo faine ſpeake with him, he is but newe gone out at the gate, you may ride after him: but as for our Preacher, I will in hand with him, becauſe I cannot tel howe I ſhall elſe gaine my liuing, and maintain my ſelfe as heeretofore I haue doone.

Dixi.

BRethren, ye ſee by lamentable experience, howe iniuriouſlie the church of GOD in England is dealte withall, by taking away, and ſtopping the mouths of their faithful teachers, and by thruſting vppon vs vnlearned and vnſufficient menne, which neither haue wil nor abilitie, with wholſome barking to driue away the woolfe, but contrariwiſe dooth giue priuie encouragement vnto the enemie, to continue in his wickedneſſe, whereby the church of God is aſſailed moſt dangerouſlie: and Sathan doth not ceaſe by al meanes poſsible, to ouerthrow that good worke which is begunne in England: and therefore it behoooueth vs brethren, to looke about vs, and not to ſuffer the enemie to growe ſo ſtrong againſt vs, if by anie meanes wee may let and hinder his wicked enterpriſes. And now, my brethren, what is to bee done on our partes? Surelie I am one of the ſimpleſt of a thouſand, to giue aduiſe to proceede in any good courſe in

in ſo waightie a matter. But this, in my iudgement were a good waye, euen to ioyne our ſelues together, ſo manie as feare GOD, and to frame our moſte humble ſupplication vnto her Highneſſe, ſhewing vnto her Maieſtie the greate dammage and loſſe that the Churche dooth ſuſtayne, for that they can not haue the voyces of their faithfull paſtors, which haue diligently, and with great paines labored to draw men backe from ſuperſtition, and the falſe worſhip of God, vnto the true and ſincere worſhip of his maieſtie, and laying downe before vs moſt purely, the doctrine of the Scriptures, to the end, that we ſhould know what wee ought to doe, and what to leaue vndoone, leading vs, as it were, euē by the hand, vnto the true worſhip of God, and our loyall dutie vnto her Maieſtie, and al her officers. And theſe men (we can not tel by what meanes) are letted and ſtopped from dooing thoſe notable dueties of their calling, and are not permitted to ſpeake anie more vnto vs in the name of the Lord, whereby

whereby we hir poore ſubiects ſuſtaine great dearth and ſcarcitie, euen of the foode of our ſoules. Therefore wee her loial ſubiects, moſt humbly do entreate her highneſſe, that ſhee woulde looke vpon the affliction of the poore Churche, and let vs haue our true teachers reſtored vnto vs againe. And ſo we her ſubiects ſhould yeeld continual thanks vnto her highneſſe, praying vnto God alwayes for her proſperitie. And (our brethren) if this way ſhall be thought good, when there ſhalbe ſome aduice taken vpon it. Then to chooſe out ſome fitt man that can indite and frame our ſupplication, one that feareth God, that hath a feelinge of this plague in his hearte (as the Scripture ſpeaketh) I meane of the want & lacke of theſe good preachers.

And this beeing doone, then to appoint other godly and honeſt men, to preſent our ſupplication, two or three, as it ſhall bee thought good vnto you, and the reſt to ayd them with money, or in what other daunger may fal out: ſo that they preſent it in the name of

the whole congregation, or otherwiſe, it it ſhalbe thought good. Firſt to moue our ſute vnto ſome of the Byſhops, as Wincheſter or Salisburie, or both, or anie other that you ſhall thinke good: I beſeech you let vs not ſit ſtil, when wee are touched ſo neer, but as thoſe good men haue ventured their libertie and liuing for our good: ſo let vs take ſome paines for them, to aduenture ſome daunger of reproofe, or what elſe maye fall out.

Better is the day of death (ſaith Salomon) then the day of birth, man that is borne of a woman, liueth but a ſhort time, and is repleniſhed with many miſeries, but happie are the dead, that die in the Lord.

Man is borne of woman in trauell, to liue in miſerie, man through Chriſte, doth die in ioy, and liue in felicitie. He is borne to die, & dieth to liue. Straight as hee commeth into the worlde, with cries, hee vttereth his miſerable eſtate, ſtraight as he departeth, with ſongs he praiſeth God for euer. Scarce yet in his cradle, three deadlie enemies aſſault him:

him,after death no aduerſary can anoy him: whileſt hee is here, hee diſpleaſeth God: when he is dead,he fufilleth his will. In this life, here he dieth thorow ſinne,in the life to come,he liueth in righteouſnes, thorowe many tribulations in earth,he is ſtill purged: with ioy vnſpeakable in heauen, is he made pure for euer: here hee dieth euerie howre, there hee liueth continnallye: heere is ſinne, there is righteouſneſſe: heere is time,there is eternitie: heere is hatred,there is loue: heere is paine, there is pleaſure: heere is miſerie,there is felicitie: heere is corruption, there is immortalitie: heere we ſee vanity,there ſhall wee beholde the maieſtie of God, with triumphant and vnſpeakable ioye in glorie euerlaſting.

Seeke therefore the things that are aboue, where Chriſt ſitteth on the right hand of God the father,to whom with the ſonne and the holie ghoſt,be al honour and glorie,worlde without ende

Amen.